THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*"—REV. 20: 4.

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THE NECESSITY OF REVELATION FOR A LIVING FAITH.

BY ELDER A. RAY IRVINE, PRESIDENT OF THE KOENIGSBERG CONFERENCE, GERMANY.

THERE is an old adage which tells us that two people who say the same thing do not say the same thing. The apparent contradiction is overcome when we think of the spirit of the sentence. Two persons may utter exactly the same words, but the meaning will depend upon the speaker and conditions under which the words are spoken. Words uttered by our Savior would not have nearly the power or significance if they were uttered by another. A prophet speaking under the direction and influence of the Holy Spirit conveys a meaning of far greater weight than if the same words were spoken by a person under other influence.

Could those who now profess to be followers of the lowly Nazarene have heard Him utter the words: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life" (St. John 6: 47-48), they would better understand that faith which the Redeemer expresses as being so important to eternal life. The real spirit and meaning of many of our Savior's sayings are not very well understood by the whole world of to-day. We read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world

through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We could quote abundantly passages which tell us that salvation is attained through faith in the Lord Jesus, but they do not prove that the faith taught by many people of different sects and religious organizations is the faith spoken of by the Savior and His Apostles.

A mere assent on our part to the divinity of the Redeemer is certainly not the faith that Christ taught. It was something more than mere assent or acknowledgement alone—it was distinctively active in its nature; He taught us that if we believe on Him we shall do the works that He did—yea, even greater works than He did. During the few years of the Lord's life, inactivity never played a part. His whole life was work personified. His faith, knowledge, power and love were proved by works, and His command to us is that we follow in His footsteps.

Paul wrote to the Church at Rome, and the keynote of his letter was that "the just shall live by faith." But he meant not that acknowledgement or assent alone, which is sometimes called by the name of faith; he meant the real, living power, the assurance that leads us in a godly life of obedience to the laws and ordinances of the kingdom of heaven. This living faith in the Lord Jesus, which makes us happy and secures us everlasting life, is the power most lacking in the world to-day. One great reason is that the people of the world generally do not or will not, believe in and acknowledge revelation, that divine channel through which faith is nourished and developed. Few people believe that such a thing is necessary in this advanced age of education and culture, but the relationship between faith and revelation is very close. They go hand in hand and one is not enjoyed without the other.

Paul tells us in his epistle to the Romans, tenth chapter, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" We might ask further—How shall they be sent except they be called? and how shall they be called except God reveal whom He has chosen? When the Savior was here, He told us that He was sent of His Father. He called His workers to Him, divinely authorized them and sent them into the world saying—"Go ye into all the world and preach the gospel to every creature," and "ye have not chosen me but I have chosen you and ordained you." During the Lord's personal ministry He was commissioned to organize the kingdom and do the work, but He promised that the Comforter, the Holy Ghost, should be sent at His departure from the earth. This Spirit should bring to the remembrance of the disciples all that the Savior had taught them, *reveal* to them the future and teach them the mysteries of the kingdom. This Holy Spirit was promised to *all* who will believe, repent and be baptized for the remission of their sins. (Acts 2: 38).

The Holy Ghost descended upon Christ after the baptism with water. This was the order. The attributes of that coveted Spirit were prophecy, revelation, visions, healing of the sick, tongues, love, meekness, humility etc. To foretell correctly what will happen in the future it requires revelation; for no

man can know what is going to happen except God reveal it to him. This communication with the heavens is necessary for the government of the Church and the choosing of its divinely appointed officers—or how could they be called as was Aaron? At the choosing of Matthias to fill the vacancy caused by the fall of Judas, it was done through the power of revelation, for we read that the Apostles prayed that the Lord would reveal to them which one of the two candidates He had chosen. In order to fill the vacancies and empower one to act in the name of the Lord, there must be communion between Him and His servants. The Bible itself has never authorized anyone to act nor will it ever do so. The authority can only be given through the divinely appointed source, namely—revelation and the laying on of hands by commissioned servants.

The very fact that the world does not consider the continuance of that great gift necessary proves to us that the apostasy has taken place. The reason that Christians after the Apostasy maintained that the special gifts of the Holy Spirit were no longer necessary was because they themselves did not enjoy these special blessings. An excuse for the absence was necessary, and oh, what an excuse was given! The very powers of the Spirit of God were denied. Those once so coveted gifts, blessings and powers intended for the guidance and elevation of the children of God were considered trifles whose value and use were of past ages! How could we expect a true, living faith in the Lord Jesus to be developed and cultivated if the powers of the Spirit, which He sent us, were to be denied?—that Spirit of which faith itself is a gift.

Paul writes that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I. Cor. ii: 9-13). The great Apostle realized that revelation was absolutely necessary to inculcate and develop the faith that leads to knowledge and eternal life. Through it we learn the truth, and upon this we build our faith.

However earnest and strong faith is, if grounded upon error no beneficent results will be experienced. The faith of the poor, ignorant Indian in the promise of the European who gave him gunpowder to plant did not help him. Learning to use this explosive the red man desired to know how it was produced. The deceitful white exchanged the "powder seeds" for the savage's valuables and told him to plant it and harvest the powder from the plants that would surely grow. The unsuspecting Indian gave all he had for the "seeds." His faith in the words of the white was pure and simple, his trust was complete, but in vain did he wait for the powder plants. The faith was there, but the truth was lacking.

God is truth and will not reveal to us an error. We read, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom

thou has sent" (St. John xvii: 3). How can we know God amid the many conflicting ideas and doctrines regarding Him to-day, unless He reveal Himself to us? How can we have a living faith, unless we know Him? From the fragmentary Scriptures of the Bible learned theologians have taught many conflicting doctrines regarding the Supreme Being whom they call God. If this communion cease between the Father and His children, the faith of the latter will gradually grow weaker and weaker until the power of the same will vanish.

The message of the Church of Jesus Christ of Latter-day Saints to all the world is one of revelation from the Father, who now leads and guides His people and the servants whom He has called and authorized to preach His Gospel to all the nations of the earth. Hear ye, all nations, and give heed to His word, for He speaks again from heaven and extends the way of happiness and eternal life to all who will obey His everlasting Gospel. May the Lord bless all the truth seekers is my prayer in the name of the Redeemer. Amen.

A SECT THAT DOES NOT PROSELYTE.

It is almost universal that religious sects seek to make converts, and it is common to measure the devotion of members by their efforts to make others see as they see. The nature of these efforts varies widely. It may be inspiration such as produces the self-sacrificing labor of unpaid emissaries, who face the tide of popular feeling to preach the Gospel in all the world. It may be only loyalty to one's own church in the belief that it is good, but not in the knowledge that it contains the whole truth. It may be the cruel fanaticism that leads armies against a weaker people to make them acknowledge with their lips a faith that they hate in their hearts. Such treatment was given the Saxons and the Huns by the Frankish Emperor Charlemagne, and the heathen Finns by the Swedish St. Erick. Such was the spirit of certain American ministers who declared that the United States soldier was going into the Philippines "with a shot gun in one hand and a bible in the other."

The following extract from an article in the *Juvenile Instructor* by Elder Thomas P. Page, formerly of the Turkish mission, describes a people inhabiting the valley of the Litany, and shows that they differ from other sects in one essential point:

"The Druzes belong to one of the strange religions of this land. They are non-proselyting and in no case will accept converts. They will not converse on their belief and believe it is a crime worthy of death for any one to read their religious books except themselves. Their books however can be found in most of the national libraries of Europe, as their principal collection of books was captured and taken from them in one of the wars at the beginning of the last century. They are known by their white turbans, which they are particular to have clean, and are a taller, finer looking people than most of the races of this land. They are not Mohammedans, though they believe in Mohammed as one of the prophets. They believe that after death, the souls of men go into the bodies of animals; they do not use tobacco, an uncommon thing in Turkey. Their places of worship are solitary buildings away from the villages to which no one goes except at times of worship.

"The Druzes are a warlike people and for a long time were the ruling power in the Lebanon, and it is a question as to whether the Turks would have conquered them, if it had not been for internal quarrels and jealousies among themselves. The Druzes and the Maronites were continually fighting until about 1861, when after many thousands of Christians had been massacred by the Druzes, a degree of self-government was granted the Maronites. Since that time the country has enjoyed a certain amount of peace and is prospering."

HEALINGS BY FAITH.

In the year 1851, the writer, then but a youth, was called to leave his home in London, England, and labor, as traveling Elder, to introduce the Gospel in Essex. He went literally "without purse or scrip." His first field of labor was in the town of Maldon where, under the blessings of the Lord, he succeeded in breaking new ground, sowing good seed and bringing a number of honest people into the Church as the harvest of his toils. A branch of the Church was organized there and others in the surrounding towns and villages. The gifts of the Gospel were made manifest, and there were several remarkable cases of healing.

Mrs. Mary Barwell, a lady advanced in years, had been for a long time suffering from heart disease which the leading physicians of the place had pronounced incurable, and her demise was looked for speedily. She received the Gospel and strongly desired to obey it, but it was thought unsafe and indeed almost impossible for her to leave her room to be baptized. But receiving a promise that she should be strengthened for the task, she summoned up courage, was conveyed to the bath-house on the Blackwater, a river joining an arm of the sea which reaches to that town, and was baptized by me into the Church. Immediately on being raised from the water, she shouted praise to God, walked up the steps unaided and went home well. She was afterwards able to walk around the town, erect and vigorous, and her case caused much astonishment both to the doctors and the public in that neighborhood. Her daughter, Mrs. Eliza Stratford, with her husband and the whole Stratford family, embraced the Gospel, have ever been faithful to it and are well known in Utah, particularly in Ogden city.

A still more remarkable case was that of Mrs. Mary Coult, who, with her husband, William Coult and family, embraced the Gospel, and they also eventually came to Utah and remained faithful to the end. This lady was afflicted with a peculiar disease in one of her hands. It had been treated for years by the doctors, and she had also been in a hospital with it, but no treatment had any effect upon it. The inside of the hand was covered with a sort of incrustation, giving it the appearance of the outside of an oyster shell. It was thick and hard and dry, and each joint of the fingers was cracked and frequently bleeding. By the administration of the ordinance for the sick, she was healed of a chronic headache to which she had long been subject, and one evening she showed me her afflicted hand, which she usually kept covered with a glove. I asked her if she had faith in the Lord that her hand could be

healed. She replied yes, for she knew she had been cured of the terrible pain in her head.

I anointed the hand with consecrated oil and rebuked the disease in the name of Jesus Christ of Nazareth, commanding it to depart, and sealing upon her the blessing of health and strength. She replaced the glove, and next morning, on awakening from her sleep, she found that she was able to close both her hands. She pulled off the glove, and her diseased hand was clean and whole, every whit, except one crack that remained on the inside of the thumb, but which healed up in the course of a few days. I was told by one of her sons that the substance, with which her hand had been coated, was rolled up in bunches on the inside of the glove. Sister Coult, many times, in public meetings held up her hand and showed it in testimony of the power of God made manifest in the latter days. She did this not only in Maldon where the healing occurred, but in other places in the county of Essex. She afterwards came to Utah and lived in the Ninth ward of this city for some years, and at her death I preached her funeral sermon.

Some time after this and other healings which the Lord wrought through the prayer of faith, I was removed from that part of the mission field and sent into Hertfordshire. In the town of St. Albans a family resided who were members of the Church, and the mother was afflicted with a disease in one of her hands similar to that of which Sister Coult was healed. The lady also had been doctored for years without effect, and her hand not being anything like so severely afflicted as in the other case, I proceeded to administer to her in the same way, with the full expectation of beholding similar results. But after repeating administrations no visible change occurred, and some years after the lady apostatized, and I heard no more of her.

These two cases illustrate the difference between living, fervent faith, and that which may be called desire, hope, expectation or any other term for that which is not really the faith that is a spiritual force and which, according to the teachings of Christ, makes all things possible. They also show that the Lord manifests His power as He will, and that our wills are not always consonant therewith. I have heard physicians, philosophers and scientists explain how nervous and mental disorders yield to the power of mind and will, and how imaginary complaints and weaknesses are cured by the influence exercised by the strong over the weak, but I have never found anyone who could explain, by ordinary reasoning of cause and effect, the remarkable and rapid cure wrought upon the hand of Sister Mary Coult, and I am simple enough to believe that it was done by the power of God through faith in Jesus Christ, and therefore to our Eternal Father be the praise and the glory.

CHARLES W. PENROSE in the *Juvenile Instructor.*

JUDGE NOT.

IT is quite necessary for every one to have opinions concerning persons, things and conditions about him. The extent and correctness of these determine his usefulness in whatever vocation he has. Possibly the most subtl

judgment is that required in understanding the actions and character of human beings. The lack of judgment, too, in this direction is most noticeable, because of the almost unquenchable desire that people have to express their opinions of others. The rule of our lives, in regard to our neighbors, should be to observe and consider much, to form conclusions slowly, and to express conclusions only when really necessary, and then in charity. The *Northwestern Christian Advocate* gives the following interesting paragraph showing how mistakes may be made:

The wisest are apt to be deceived. Paul said that certain persons referred to himself as weak in body and contemptible in speech. Lavater, who is referred to as the "founder of the art of physiognomy," was once shown two pictures—one was that of a noted highwayman, the other was that of the great philosopher Kant. Taking up the picture of the highwayman, Lavater said: "Here we have the true philosopher. Here is penetration in the eye and reflection in the forehead; here is cause and there is effect; here is combination, there is distinction; synthetic lips, analytic nose." Turning to the picture of Kant he said: "The calm-thinking villain is so well expressed and so strongly marked in this countenance that it needs no comment." Kant used to relate this verdict as a great joke on himself as well as on the physiognomist. But often every day opinions are passed on people that have the most serious consequences. We all have need of remembering and heeding the Lord's pointed words: "Judge not that ye be not judged."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

MONDAY, June 9th, was the hottest June day that Salt Lake City has had for 21 years. The thermometer registered 94 degrees.

THE Rio Grande Western is doing extensive work with steam shovels in improving the road bed between Salt Lake City and Provo.

MADAM LYDIA M. VON FINKELSTEIN MOUNTFORD of Jerusalem spoke in the Sunday services at the Tabernacle at Salt Lake City, June 5th.

MISS EMMA LUCY GATES is making a concert tour through southern Utah. She intends to continue her studies in New York and Paris and then enter grand opera.

A FAIR association has been incorporated to conduct fairs throughout the central and southern counties of Utah. James M. Bolitho is president and B. Stringham Young manager.

THE text book convention for the public schools of Utah have chosen books for the next five years. There have been very strenuous efforts put forth by the different book agents to secure the state's contract.

AFTER probably the most sensational criminal trial ever held in Utah, Peter Mortensen has been found guilty of murdering his friend and neighbor, James R. Hay, December 16, 1901. Death sentence will doubtless be passed upon the convicted man.

THE anniversary celebration of the birth of President Heber C. Kimball was held at Saltair, June 14th. A banquet, at which many of the deceased Apostle's relatives and companions were gathered, was held, and a most enjoyable time was had.

THE Indian reservation surrounding Pocatello, Idaho, was opened for settlement June 17th. The race from Pocatello to the new lands and then to the U.S. land office at Blackfoot, a distance of 45 miles, was a most exciting affair. Relays of fresh horses were provided on the road, and all possible means to reach the entry office first were taken. It was almost expected that blood would be shed. The opening up of the valuable mineral lands of the reservation will be a large factor in southern Idaho's development.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 3, 1902.

EDITORIAL.

Petition for Free Worship in Sweden.—Some months ago, after due deliberation, a petition was handed in to his majesty King Oscar II. of Sweden and Norway, praying that he grant free worship in Sweden to the petitioners, members of the Church of Jesus Christ of Latter-day Saints. As yet no action has been taken in the matter, but the brethren, who are members of the Stockholm branch, are hopeful that their liberal monarch will accede to their request.

The condition in Sweden is quite different from that in this kingdom. The state church is comparatively much stronger there. Provision is made, however, that other Christian denominations may be acknowledged, by petitioning the king and submitting their confession of faith and order of the assembly. If any person, not belonging to an acknowledged church, preaches such doctrine as would cause division in the state church, he may be summoned before a council and forbidden to preach such doctrine any more. If he disobeys this injunction he may be fined as high as 300 crowns (the Scandinavian crown is 1s. 1½d.).

For a number of years our Elders have met no general legal opposition, but from time to time some over-zealous pastor has interfered with their labors and compelled them to leave the neighborhood or suffer fine, and, in case of inability to pay, imprisonment. The Elders have never tried to conceal that their teachings are not in harmony, in some essential points, with the established religion. The moment they declare that faith alone does not save, they attack the fundamental principal of the Lutheran creed. To teach that infant baptism is wrong is in direct opposition to the doctrine and practice of the state church. It has lain within the power of the clergy, if united and persistent enough, to hinder all our organized missionary work in Sweden.

The Saints have appreciated the tolerance manifested in most quarters, but they have also suffered in seeing their Elders treated as law-breakers at the whim of any one who might wish to complain against them. They have also felt that in their own land, where they are compelled to do military service and pay taxes, they should enjoy the rights of free worship, so long as they do not interfere with the worship of anyone else. They hope also that with greater freedom prejudice may be allayed, and they will not be compelled to leave their country to obtain peace for themselves and families.

It is understood that the consistory of the state church at Stockholm sug-

gests that on account of the belief of the Latter-day Saints in the Book of Mormon, as well as in the Bible, they are exceptionally separated from the Christian denominations. As free worship is extended lawfully only to Christians (to the Jews it was extended by a special act) the worthy consistory deems it unsuitable that the Church of Jesus Christ of Latter-day Saints be recognized. The suggestion that the element of Christianity is wanting sounds strangely inconsistent, coming as it does after the acknowledging has taken place of the Roman Catholic church. The latter denomination would never admit for a moment that the church of Luther was anything more than an apostate institution. But the Catholics were granted free worship because the central thought in their creed is that Jesus Christ has wrought atonement and redemption for mankind, and salvation is obtained only through Him. A sincere confession that Jesus Christ is the Son of God and Redeemer and Savior of the world, combined with a willingness to obey Him, is the only qualification that can be required to establish whether an individual or a sect is entitled to be called Christian, as that term is defined and used to-day. The moment the attempt is made to determine *how* He shall be obeyed the hundreds of sects spring up and cry, "this is the way."

There is nothing clearer than that the Church of Jesus Christ of Latter-day Saints accepts Christ. The members testify that they have received His grace and they have certainly taken upon them His name. They ask the Father's blessing upon their babes through Him. Baptism is performed by virtue of authority from Him and in the name of the Father, the Son and the Holy Ghost. Confirmation and the gift of the Holy Ghost are conferred in His name. They partake of the Sacrament of His last supper in memory of His great sacrifice. The prayer of dedication offered over their graves is that they may rise through His power to meet Him when He comes to reign in eternal power. The Book of Mormon, besides teaching a high morality, is full from beginning to end of earnest testimony concerning the divinity of Jesus and His saving grace.

But whatever men may say, the Latter-day Saints know with a perfect assurance that He is the head of their Church, that He directs it now as of old by revelation to His servants. It will be interesting to see whether the Swedish government acknowledges the Church as Christian. It would be a strangely reversed order if it did not, but it is to be sincerely hoped that it will.

"Deseret New's" Birthday.—To the *Deseret News* the Star extends sincere congratulations on the veteran newspaper's having passed its fifty-second anniversary. The first issue of the miniature weekly occurred June 15, 1850 and a subscription of three hundred was called for in the prospectus. At the present time the evening paper and the semi-weekly are so widely distributed that 80,000 copies are issued each week. The new building just erected close to the Temple, the Latter-day Saints' University, the monument of Brigham Young and other historical points, and fitted with the best of modern machinery, is now ready for occupation.

The *News* is the greatest and one of the oldest of the Church publications. It has done an immense amount of good in defending the Gospel and helping

to carry on great movements of the Church, and of the community as a whole. Not partisan in politics it has yet taken from the beginning an active interest in political and social changes and development. Though intense in its advocacy of "Mormonism" its columns have never been closed to favorable news of or proper communications from other denominations. As a newspaper it reports the happenings of the community and of the world fully and in fairness. We hope that its prosperity may be continued and it usefulness increased.

J. J. C.

In a letter from Christiania, Professor Evan Stephens tells of a concert held by the Christiania choir recently. About four hundred people were present. The specially interesting part of it was an anthem, the music by Professor Stephens and words by President Anthon L. Skanchy. President Willard Christopherson and Professor Stephens sang the solos. We should certainly have enjoyed hearing the worthy Professor's attempt to sing Norwegian. As the vowels and many of the consonants are about the same as Welsh it is probable that he could be understood, however.

President Francis M. Lyman has left England for a visit to the Continental missions. He will first visit Copenhagen, where a large conference is to be held from the 4th to the 6th inst., and the dedication of the recently completed chapel will be effected. Most of the Elders of the Scandinavian mission will be present. His next visit will be at Berlin. Conferences will also be held in Switzerland and the Netherlands mission. The whole journey will take somewhat over a month to accomplish. It is to be hoped that a rich outpouring of the Spirit will be granted at each of the gatherings.

Departures.—The following Elders are listed to sail per s.s. *Commonwealth* from Liverpool to-day: John Davis and George Westwood, Welsh; Richard C. Pugmire, Nottingham conference; John C. Gleason, German mission; Ephraim Herzog, Swiss mission.

PRESIDENT LYMAN IN LONDON.

President Lyman, en route to the Continent, favored London with a three day's visit. His presence there was made the occasion of a gathering of the missionaries of the London conference in council meeting on Saturday, June 28th, at 10 a.m., at the conference house, 97 Farleigh Road, Stoke-Newington. All of the districts of the conference were represented, there being twenty Elders and lady missionaries present, besides a number of visiting Elders from other conferences.

Reports, indicating in general favorable conditions, were presented by the brethren and sisters. President Lyman spoke at considerable length, giving very profitable and encouraging instructions. He emphasized the necessity of getting out of old, beaten paths and worn-out fields and seeking new districts and people. He also referred to the idea held by many that a mission implies only two years' service in the field. He desired this idea entirely dispelled. When brethren and sisters come into the missionary field they are called by

the inspiration of the Lord, and ought to be willing to remain until they are released from their labors by the same inspiration and authority without respect to the length of time they have served. They should not become uneasy and cease to manifest zeal and earnestness in their labors. The Lord is not unmindful of His servants, and when the time comes for their return home the proper action will be taken by those presiding.

On Sunday two special services were held in the Finsbury Town Hall, Rosebury Avenue, at 2 and 6:30 p.m. at each of which President Lyman gave interesting discourses. The subject of authority was very forcibly spoken upon at the afternoon meeting. It was shown to be necessary that there be officers divinely commissioned to administer the ordinances of the Gospel for the salvation of men, and living oracles to communicate the will of the Lord to His people. It was also shown that sincerity and honesty of purpose and belief alone are not sufficient for a man's salvation. Men may be honest in fighting against God and His people. The life of Saint Paul, prior to his conversion, was referred to as an illustration of this. But to gain salvation men must have their eyes opened, and turn unto the Lord, following Him in all His requirements as Paul did.

At the evening meeting President Lyman quoted the passage "Without faith it is impossible to please God," and commenting thereon, said it was equally true that without repentance, baptism, and the laying on of hands it is impossible to please God. He said also that it is impossible to please the Father without honesty, virtue, temperance, brotherly love and the other moral principles taught by the Savior, all of which are necessary for the perfecting of mankind.

Speaking more in detail of repentance, President Lyman said that persons who truly forsake sin and accept the means of grace offered by the Father through His Son in baptism, and who live in accordance with the covenants made, from that time on will find that their sins have been wiped out so completely that they shall not harass them nor be remembered against them. He bore a powerful testimony of the life and divine mission of the Prophet Joseph Smith and all of his successors, and of the restoration of the Gospel and its saving power.

The outpouring of the Spirit of the Lord was strongly manifested in both meetings, and those present felt greatly blessed and benefited. Other speakers were President L. Sumner Pond, Jr., of the Newcastle conference, Elder Ernest Bramwell and President Henry H. Blood of the London conference.

Sister Sarah Everard, who was baptized at Salt Lake City on May 9th, was received as a member of the north London branch.

WILLIAM A. SHEPHERD, Secretary.

PREACHING IN ICELAND.

A VARIED experience has been that of Elder John Johannesson, who for nearly two years has been laboring in Iceland. Once the infuriated inhabitants were nearly ready to take his life and did destroy his house. The following from a letter sent recently to the *Deseret News* from Akureyri, shows a more hopeful condition:

All last summer I was traveling on foot in the country, till the last part of September, delivering my message to the people. In October I took a steamboat to this town, which has about 1,400 inhabitants, and when I arrived here I was told it would be no use for me to stop here, as I would be killed. But I was not afraid, for I knew I was directed by the Lord and would be preserved by His power. At first I was impressed to go slowly at my work. I delivered a few tracts and conversed with those I came in contact with. In this way I became acquainted with the people. For some reason I was led to bring my message to the highest authorities in the town. A Methodist preacher here commenced to warn the people against me and my tracts, but as a general rule the effect of that was to awaken the people to investigate "Mormonism." Then I commenced to canvas from house to house, and now I have delivered my message to almost every family in the town, and my tracts have been thankfully received. Some time ago I had the privilege to preach in a public hall before about four hundred people of all classes. I was led to invoke the blessing of the Almighty upon the country and its inhabitants, and since that time everything seems to have changed for the better. The whole community seems to be friendly towards me, and many have told me that they had been greatly deceived about our religion. The people as a rule are courteous, kind, intelligent and reasonable. They have lost confidence in their own ministers. They are seeking for the streams of "living water."

I am receiving letters from the honest souls I found in the field where I was laboring last summer, wherein they are expressing their living faith in the glad tidings of the restored Gospel.

AND WAS HE AN IMPOSTER?

For the greater part of a century, since "Mormonism" began to be a subject of comment, few have dealt with it in any gentle spirit. There have been notable exceptions, unprejudiced, far-seeing souls that could discern a great world-movement in the system, a religion good and possibly divine. In general, however, writers began with the assumption that it was necessarily a fraud, and have colored every circumstance, construed every action, and built up their whole argument in harmony with their first premise. Their story usually is that Joseph Smith had no visions, and the Book of Mormon had no higher origin than Solomon Spaulding's silly novel of Roman exiles. They would have it that every honest "Mormon" is superstitious and deceived. The fact that nearly all Latter-day Saints have been devout Christians, as far as they could understand Christianity, years before they heard the Gospel, counts for nothing. After reviewing such a book, the *Deseret News* in a recent issue gives the following:

We have before us a large volume, entitled, "Geschichte des Rabbi Jeschua ben Jossef Hanootzri, Genannt Jesus Christus," or history of Rabbi Jesus, the Son of Joseph, published in Hamburg, 1881. The author has not given his name, but he claims that his is the only authentic history of the events which he sets forth. And, curiously enough, his line of reasoning is almost identical with that of many critics of "Mormonism."

He describes the political and religious excitement of the time of Jesus as

particularly favorable to the rise of a new superstition. He introduces the testimony of an Essene, Euphanius by name, to prove the blasphemous assertion that this person was the "angel of the Lord" that visited Mary previous to the birth of our Savior. He, too, finds it impossible to explain the origin of Christianity from the lowly source, humanly speaking, and so he places Jesus, previous to his public appearance, in Alexandria, in intimate company with the Jewish scholar and philospher Philo, studying languages, sciences and healing. And thus equipped, the Prophet of Nazareth is prepared to commence his work. Now the scheming priests think they can use Him for political purposes. They conspire with Him for a time, but finally when their plans fail, they cause His murder.

In this view of the origin of Christianity there is no room for the miraculous. All is fraud, superstition, misunderstanding. Jesus, we are told, did not die on the cross. He revived under the hands of Joseph and Nicodemus. The disciples lied about His resurrection and ascension. As to the latter event, our Lord, we are told, selected a time when the top of the Mount of Olives was covered with a fog. He bade His followers farewell, and disappeared in the "cloud," directing His steps toward the desert, where in the midst of His friends, the Essenes, He lived the remaining days of His life. And on such deceptions Christianity was founded! That is the "true" and "impartial" history of a power that has changed the world!

Unreasonable! Yes, but not more so than the theory that "Mormonism" has its origin in fraud. The two are one, and neither can be accounted for satisfactorily, except on the ground that they came from God, the Author and Source of truth.

BRIGHAM YOUNG.

(Continued from page 406).

When the Latter-day Saints first came to Utah their relations one with another were so simple, so altruistic, that they felt little need of civil government. They had common foes and dangers; their raising of crops had to be done partly, at least, in common. When one suffered, the aid of neighbors was given, even if it required the division of the scanty stores of food. They were all moved upon by a common sympathy and a strong love for the community. Besides, they were members of the same religious organization, and an efficient government this proved to be. At the time, too, when Utah was first settled, all that country was Mexican territory.

It was never intended that the Church should take the place of the state, however. As soon as conditions permitted, President Young issued a call to all settlers in the Great Basin to meet at Great Salt Lake City and organize a provisional government. The result was that the State of Deseret began existence, March 10, 1849, and two days later Brigham Young was chosen governor. The name "Deseret" was taken from the Book of Mormon, meaning a honey-bee. This condition of things prevailed until September 9, 1850, when Utah Territory was organized by Congress, and Brigham Young appointed governor by President Millard Fillmore. Most of the other officers

chosen were also Latter-day Saints, though two of the judges and the secretary of the Territory were not.

President Young was absent with some of the Apostles on a preaching journey in the northern counties when news came of the action of Congress and President Fillmore. So completely were the Saints cut off from communication with the world at large that it took over four months for the news to reach Utah, and then it was not official. Great rejoicing was indulged in by the people that President Young had been appointed instead of some stranger from the "states." A military company went out to meet him and he was escorted home amid the booming of cannon and shouting of the people. The organization was speedily effected, and from that time on Utah became an integral part of the Union.

The eastern officials did not arrive until several months later. Judge Brocchus delayed his coming until fall, and was much disappointed at finding that the citizens had not waited to tender him a seat in Congress, but had elected a delegate from among themselves. He then talked about going back east, but desired first to speak to the people about the Washington monument, which was soon to be erected. President Young courteously invited him and the other officials to seats on the stand during a conference, and gave him the desired opportunity to speak. Insensible to decency and honor he took up two hours of the time in a rambling talk about nearly everything except his subject. He insulted President Young, and among other silly things said for "the sweet ladies" present to transfer their smiles from such as Brigham Young to men that could "handle the sword." Continuing his remarks to the ladies he said that they must become virtuous and teach their daughters to become virtuous. But here a roar of disapproval met him, and he sat down frightened at the storm he had aroused. President Young rose and with cutting words answered the coward and quieted the congregation.

Brocchus and his companions after this event hastily left Utah, taking the Territory's money and seal with them to Washington. Here they made false reports about Governor Young's lawlessness and said they were compelled to flee. They paid a compliment to the community, however, in their own vile way by saying that "polygamy monopolized all the women, which made it very inconvenient for federal officers to reside there." These words opened the eyes of the government to their real characters, and Daniel Webster, secretary of state, told them to go back to their deserted posts or resign. Ashamed to go back after such scandalous conduct they gave in their resignations.

Elder Jedediah M. Grant followed the "runaway judges" east and in some keen letters that were published and widely read exposed them. Col. Thomas L. Kane also defended Governor Young, and instead of obtaining his removal by President Fillmore the incontinent officials caused their own fall. At the time of their departure Eliza R. Snow wrote the following verse, which proved true enough:

"Though Brocchus, Day and Brandebury
And Harris, too, the Secretary,
Have gone—they went! But when they left us,
They only of themselves bereft us."

[TO BE CONTINUED].

FROM THE RING TO DEFENDER OF THE FAITH.

BY ELDER ERNEST BRAMWELL OF THE LONDON CONFERENCE.

In company with Elders Henry Bolingbroke and Herbert Foulger, I was assigned, in May last, to open up a new field in Clapham, London, S.W. We are favorably impressed with our district, the entire surroundings having an atmosphere of comfort, culture and progress. If I mistake not, it will prove that the Lord has "much people" in this neighborhood.

On Sunday afternoon last, ably assisted by President Blood, Elders Tracy Y. Cannon, David S. Thomas, John Davis, and Brother Edwin Tout, we inaugurated an open-air campaign on the famous Clapham Common. To this Common, large and beautiful as it is, thousands of people flock on Sabbath afternoons, expressly for religious work. At convenient distances, the Corporation has thrown up little mounds for the benefit of speakers. With our knees almost knocking each other through fear, our little party ascended one of these mounds. The singing, led by Brother Tout, soon attracted a tremendous crowd. At the request of President Blood I spoke first, being the first "Mormon" Elder, of late years at least, to raise his voice on this Common. President Blood and Elder Davis followed.

During the progress of the meeting a priest manifested a rancorous spirit of religious intolerance. By frequent and unwarranted interference, he exhibited a deep-seated hatred for everything that savors of "Mormonism." At each interference murmurs of disapproval arose from the assembled crowd. Finally, a tall, hungry-looking preacher joined forces with the priest. These two, thus united, continued their interruptions. The result was, several true Britishers volunteered to protect us in our rights as freemen. And this they did. Their indignation thoroughly aroused, they finally silenced our opponents, but only after a sharp altercation. Chief among our champions, was a large, heavy-set man, about sixty-five years old, with a commanding physique. At the conclusion of our service, he ascended the little mound, with the alertness of youth, and began to speak. From the first it was evident that he was popular, having the unbounded confidence of his hearers. Then, too, he proved a most fluent, forceful speaker, and was thoroughly conversant with Scripture. He spoke, in substance, as follows:

"These gentlemen are Americans. As such I welcome them to England. Years ago I spent much time in America, and the people treated me well. They are my brothers, in fact, not only in free government, but in free religion; for in America they have the Gospel of Jesus Christ as well as we have.

"These young men call themselves the 'Latter-day Saints.' I deny it. They are not 'Latter-day Saints,' they are 'early-day Saints'; for they preach the pure Gospel contained in the Bible: the same as Jesus Christ taught it, as Peter taught it, as Paul taught it. I believe in the Gospel taught by these young men, because it is true. Now, you don't persecute the Salvation Army, the Methodists, the Baptists, or the Catholics; then why persecute these young men? Be fair; give them a hearing; treat them as you would be treated. Now there's 'Old Pete' preaching just over the way. I would be afraid to

interfere with his meeting lest God should smite me; for he is sincere. Therefore, boys, don't interfere with anybody who is preaching what he believes to be the Gospel of Christ.

"Again, these Latter-day Saints don't ask you for money. They don't ask you to throw coppers into the ring. God bless them for it. The Gospel of Jesus Christ is free to all men. It is for all, regardless of wealth or station in life; it is for the rich; it is for all the old washer-women in the land; and (pointing to the priest near by) it is for an old priest if he wants to come."

With this our friend withdrew. Imagine our astonishment, if you can, when at the conclusion of our service a well-dressed gentleman informed us that the speaker was none other than "Jimmie" Mace, the great English pugilist. In his time, "Jimmie," as he styles himself, was England's greatest heavy-weight, and has met many of America's noted pugilists. For twenty-six years now, Mr. Mace has been an active, ardent Christian worker, and seems to be profoundly sincere in his work.

During the excitement our Elders carried themselves with commendable dignity, befitting their ministerial calling. The crowd was with us in sentiment. This meeting will, I believe, be productive of much good. God bless the STAR.

HOW TO BE HAPPY.

When you hear of good in people—tell it;
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight;
Make the world we live in bright,
Like the heaven above.

You must have a work to do—pursue it,
If failure, try again—renew it.
Failure spurns us to success,
Failures come, but come to bless,
Fitting us for righteousness
In the heaven above.

—JOHN STERLING.

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